

THREE
SERMONS
MADE BY M^R.

Henric Smith.

- I. *The Benefit of Contentation.*
 - II. *The Affinitie of the Faithfull.*
 - III. *The lost Sheepe is found.*
-



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The benefit of Con- tentation.

I. TIMOTH. 6. 6.

*Godlinesse is great gaine, if a man be content with
that he hath.*



Ecause when we preach, we know not whe-
ther we shall preach againe; my care is, to
chooſe fit and proper Texts, to ſpeake that
which I would ſpeake, and that which is ne-
ceſſarie for you to heare. Therefore, thin-
king with my ſelfe what doctrine were fit-
teſt for you, I ſought for a Text which ſpeakes againſt coue-
tousneſſe, which I may call the Londoners ſinne. Although
God hath given you more then other, which ſhould turne
couteouſneſſe into thankfulneſſe: yet as the Luie groweth
with the Oake, ſo couteouſneſſe hath growne with riches:
euery man wiſheth the Philoſophers ſtone, and who is with-
in theſe walls that thinks he hath enough, though there be ſo
many that haue too much? As the Iſralites murmured as
much when they had *Manna*, as when they were without it;
ſo they which haue riches couet as much as they which are
without them: that conſerring your minds and your wealth
together, I may truly ſay, this Cittie is rich, if it were not co-
uerous. This is the Diuell which bewitcheth you, to thinke
that you haue not enough, when you haue more then you
reede. If you cannot chooſe but couet riches, I will ſhew
you riches which you may couet: *Godlinesſe is great riches*. In
which wordes, as *Iacob* craued of his Wiues and his Seruants

Exod. 16. 2
Num. 17. 4

Gen. 35. 4

to giue him their Idolls, that hee might burie them, so *Paul* craueth your couetousnesse; that he might burie it: and that ye might be no losers, he offereth you the vantage; in steed of gaine, he proposeth great gaine. *Godlinesse is great gaine*: as if he should say, will you couet little gaine before great? you haue found little ioy in money, you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall finde great peace in conscience. Thus seeing the world strue for the world, like beggers thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbour against Neighbour, for the golden Apple, that poore *Naboth* cannot hold his owne because so many *Achabs* are sick for his Vineyard; when hee had found the disease, like a skilfull Physician, hee goeth about to pick out the greedie worme which maketh men so hungrie, & setteth such a glaife before them that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Palace, and a plough seeme as goodly as a Diadem, that he which hath but twentie pounds, shall be as merrie as he which hath an hundred, and hee which hath an hundred, shall be as iocund as he which hath a thousand, and he which hath a thousand, shall be as well contented, as hee which hath a million: euen as *Daniel* did thrue with water and pulle, as well as the rest did with their wine and iuncks. This is the vertue and operation of these words: if you heare them with the same spirit that *Paul* wrote them, they will so worke vpon your hearts, that you shal goe away euery man contented with that which hee hath; like *Zachens*, which before hee had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his minde was set vpon giuing: this was not the first day that *Zachens* seemed rich to others, but this was the first day that *Zachens* seemed rich vnto himselfe, when riches seemed dung, and godlinesse seemed riches. Christ doth not will others to giue all their goods away to the poore, as he bad the young man, to see what he would doe; but he which forbade him to keepe his riches, forbiddeth vs to loue riches, and makes our riches seeme pouerty. When ye contemneriches, ye shal seem rich

rich, because no man hath enough, but he which is contented: but if ye couet, and grone, and thirst; as *iacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but hee saith, *you shall not be satisfied*. For ye will be couetous vntill ye be religious. He that will haue contentation, must leaue his couetousnesse in pawne for it. This is the spirit which we should cast out: if ye will leaue but this one sinne behinde, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had bene washed, and all your sinnes swept away like the scales from *Pauls* eyes. For what hath brought vsurie, and simonie, and briberie, and crueltye, and subtiltie, and enuie, and strife & deceit into this Citie, and made euery house an Inne, and euery shop a Market of oathes, and lies and fraud but the superfluous loue of monie? Name couetousnes, and thou hast named the mother of all these mischiefs: other sine are but hirelings vnto this sin, vsurie, and briberie, and simonie, and extortion, & deceit, and lies, and oathes, are factors to couetousnesse, and serue for Porters to fetch and bring her liuing in. As the Receiuer makes a heefe, so couetousnesse makes an vsurer, and extortioner, and deceiuer, because she receiueth the bootie which they steale. Euen as *Rachel* cried to her husband, *Giue mee children or else I die*, so couetousnesse crieth vnto vsurie, and briberie, and simony, and crueltye and deceit, & lies, *Giue me riches or else I die*. How they may saue a little & how they may get much, and how they may prolong life, is euery mans dream from Sunne to Sunne, so long as they haue a knee to Rom 11 bow vnto *Baal*: so many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would say, the pawne of all sinne. Take away couetousnesse, and hee will sell his wares as cheepe as hee: he will bring vp his children as ver- tuously as hee: hee will refuse bribes as earnestly as hee: hee will succour the poore as heartilie as hee: hee will come to the Church as lightly as hee. If yee could feele the pulse of euery heart, what makes *Gebez* take the bribe which *Eli- 1 King 5* sha refused, what makes *Demetrius* to speake for *Iames*, Acts 19, 14 which *Paul* condemned, what makes *Nabal* denie *David* 1 Sam 3,

Gen. 49, 4

1 King 5, 14
Acts 9, 18

Gen. 30, 1

Rom 11
1 Tim 6, 10

1 King 5
Acts 19, 14
1 Sam 3,

Exod. 5.6

that which *Abigail* gaue him ? what makes *Iudas* grudge the oyle which *Marius* tendred? nothing but Couetousnesse: When thou shouldest giue, shee saith it is too much : when thou shouldest receiue, shee saith it is too little : when thou shouldest remit, shee saith, it is too great : when thou shouldest repent, shee saith, it is too soone : when thou shouldest heare, shee saird, it is too farre, like *Pharao* which found one businesse or other to occupie the Iewes when they should serue God.

a Reg 7.3

Pro. 9.13.

Thus euery labour hath an end, but couetousnesse hath none, like a suiter in Law, which thinkes to haue an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersarie hath to his land: so he which is set on couering doth drinke brine which makes him thirst more, & seeth no hauentill he arriue at death; when he hath lied, he is ready to lie againe : when hee hath sworne, hee is ready to sweare againe: when he hath deceiued, hee is ready to deceiue againe: when the day is past, he would it were to beginne againe : when the Terme is ended, hee wisheth it were to come againe; and though his house be full, and his shop full, and his coffers full, and his purse full : yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keeps the bodie leane. The Ant doth eate the foode which shee findeth, the Lyon doth refresh himselfe with the prey that he taketh: but the couetous man lyeth by his money as a sicke man sits by his meate, and hath no power to taste it, but to look vpon it; like the Prince to whom *Elias* said, *That hee should see the Corne with his eyes, but none should come within his mouth.* Thus the couetous man makes a foole of himselfe. He coueteth to couet: he gathereth to gather: he laboureth to labor: he careth to care: as though his office were, to fill a coffer full of Angels, & then to die like an Asse, which carrieth treasures on his backe all day, and at night they are taken from him which did him no good but load him. How happie were some, if they knewe not gold from leade? *If thou bee wise*

wife (saith Salomon) thou shalt bee wife for thy selfe : But hee which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping, (as though hee should doe nothing but gather in this world, to spend in the next) vnlesse hee bee sure that hee should come againe when he is dead, to eate those scrappes which hee hath gotten with all his stirr ? Therefore couetousnesse may well be called Miseric, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to bee wife, there be no such fooles in the world, as they which loue money better then themselves: but this is the iudgement of God, that they which deceiue others, deceiue themselves, and liue like *Caine*, which was a vagabond vpon his owne land, so they are beggers in the midst of their wealth; for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to finde them, and policie to keepe them, and life to possesse them; yet they haue such a false sight and bleare eie, that when their riches lie before them they haue pouertie, and hee which hath not halfe so much seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hell; they are all like hell while they liue. Hell is neuer filled; and they are neuer satisfied: but as

Gen. 4. 14

Pro. 30. 13

Mat. 4. 9

Luke 4. 6

Luk. 16. 24

tous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottome.

Gen. 5, 15 A Prentise is bound by forning yeares, and then he is free: but if the couetous men might liue longer then *Mesushelah* yet they would neuer bee free-men, but Prentises to the world, while they haue a foot out of the graue.

1 Pet. 5, 8 It is a wonder to see: as the Diuell compasseth about, seeking whom he may deuour, so men compasse about, seeking what they may deuour, such loue is betweene men and monie, that they which professe good will vnto it with their hearts, will not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leisure to sanctifie themselves, which haue no leisure to refresh themselves. Christ knew what hee spake when hee said: *No man can serue two Masters* (meaning God, and the world) because each would haue all. As the Angell and the Deuill stroue for the body of *Moses*, not who should haue a part, but who should haue the whole: so they strue still for our soule, who shall haue all. Therefore the Apostle saith, *The loue of this world is enmitie to God*. Signifying such emulation betweene thesetwo, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmitie to God, and therefore the louers of the world must needs be enemies to God: and so no couetous man is Gods seruant, but Gods enemy. For this cause couetousnesse is called Idolatrie, which is the most contrarie sinne to God, because, as treason sets vp another King in the Kings place, so Idolatrie sets vp another God in Gods place.

Mat. 6, 24
Iude 7
1 Ioh. 2, 15
Ephes. 5, 5

This word doth signifie that the couetous make so much of monie, that they euen worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idolla. *Paul* seeing such sins committed, and such paines taken for gaine; thought with himselfe, if they could be perswaded, that *Godlineesse is gaine*, it is like that they would take as much paines for Godlineesse as they take for Gaine. Therefore he taketh vpon him to proue this strange Paradoxe, that godlineesse

is gaine, against all them in the verse before, which holde, that
 gaine is godlinesse. These two opinions are very contrarie;
 and here are many against one. A man would thinke that
Paul should be very eloquent and sharpe witted; and that
 hee had neede to vse some Logick, for he hath chosen a hard
 Text. What, *Paul*, will you proue that *godlinesse is gaine*? You
 shall haue more opponenies against you then *Michaiab* had: 1 Reg. 22, 7.
 when he forbad *Achab* to fight. If you had taken the former
 verse, which saith that *gaine is godlinesse*, then you should haue
 had matter and examples enough, the Merchant and Mercer
 and Lawier, and Land-lord, and Patron, and all would come
 in and speake for gaine, as the Ephesians cried for *Diana*: Acts 19, 28
 but if you will be crosse to all, and preach, *godlinesse is gaine*,
 to them which count gaine godlines, men will thinke of you
 as *Festus* did, that you speake you know not what. These Acts 26, 24
 lessons are for *Paul* himselfe: as Christ saith, *All doe not re-*
cieve this word, so all doe not count this gaine, but losse: wee Mat. 19, 11
 count him rich which hath his Barnes full like the churl, his Luk. 12, 18
 coffers full like the glutton, his table full like *Belshasar*, his Luk. 16, 14
 stable full like *Salomon*, his grounds full like *Tob*, his purse Dan. 5, 1
 full like *Croesus*. You speake against your Master, for Christ 1 Reg. 4, 26
 sent word vnto *Iohn*, that the poore receiue the Gospell, as Iohn 1, 3
 though the godly were of the poorer sort: and *Dauid* calleth Luk. 7, 22
 the wicked rich, *they prosper and flourish*, saith he, their seede
 blisseth not, their cow calleth not: as if he should say, It is
 not as you take it, *Paul*, that godlinesse doth make men rich.
 For this I haue obserued in my time, that the wicked bee the
 wealthiest: and good *Lazarus* is the poore man, and wicked Luk. 16, 19
Dives is the rich man. Againe, wee read that the Officers Iohn 7, 48
 were asked, which of the Pharisees, or of the Rulers did fol-
 low Christ, yet these were counted rich men, though they
 had no godlinesse: and if you should examine your selfe, it
 seemes you were no rich man, for all your godlinesse, when
 you did worke with hands for your liuing; therefore if god-
 linesse be such gaine, how happneth it, that your share is no
 better? so they which are like *Nicodemus* (when Christ saith Iohn 3, 4
 that they must be borne againe) thinke that he can haue no
 other

other meaning, but that they must returne into their mothers wombe; and when he calles himselfe bread, that hee must needes meane such bread as they dine with. As the Iewes, hearing the Prophets speake so often of Christs kingdome, and call him a King, looked for a temporall King that should bring them peace, and ioy and glory, and make them like Kings themselues: so the carnall eares, when they heare of a kingdome, and treasures, and riches, strait their mindes runne vpon earthly, and worldly, and transitorie things, such as they loue, to whom *Paul* answereth, as *Christ* answered his Disciples, *I haue another meate which you know not of; so there are other riches which you know not of: I said not, that godlinesse is earthly, or worldly, or transitory gaine, but great gaine.*

He will not onely prooue godlinesse to be *gaine*, but *great gaine*: as if he should say, more gainefull then your wares, and rents, and fines, and interest: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches beleue, that godlinesse will make them rich sooner then couetousnesse. If feare this saying may be renewed, *If a man tell you, yee will not beleue it, &c.* As the Lord looked downe vpon the earth, to see if any did regard him, & said, *There is not one*: so this sentence may goe from Court to City, from City to Countrie, and say, there is scarce one in a Towne that will subscribe vnto it. *Many* (said *Danid*) *aske who will shew vs any good?* meaning riches, and honour, and pleasure, which are not good. But when he came to goodnesse it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord shif thou vp the light of thy countenance vpon vs*, as if none would ioine with him. *Yee wisdome is iustified by her owne children*, and the godlie count *godlinesse gaine*: to make vs loue godlines, he calleth it by the name of that wee loue most: that is, *gaine*. As the Father calleth his Son which he would loue more then the rest, by his owne name, to put him in minde of such a loue as he beareth to himselfe. Heere wee may see that God doth not command men to be godly onely, because it makes for his glory, but

John 6

Mat. 20. 20

Iohn 4. 3

Abac. 1. 5

Psal. 14. 2

& 53. 2

Psal. 4. 6

Mat. 11. 19

Luke 1. 31

but because godlines is profitable to vs. For godlinesse is not called *gaine*, in respect of God, but in respect of vs: it is gaine to vs, but it is duty to him. So it is called a health in respect of vs, because it is the health of our soules: (so it is not called a *kingdome* in respect of God, but in respect of vs, because we are intituled to the kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnesse of all is found in godlinesse, & therefore godlinesse is called by the names of those things that men count best, to shew, that the godly are as well, as merry, as content with their loue towards God, and Gods loue towards them, as other are with health, and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* Therefore (saith *Jeremie*) *The Lord is my portion*, as though he desired nothing else, and therefore it is said of *Moses*, *That he esteemed the rebuke of Christ greater riches then all the treasures of Egypt.* If crosses be riches, as *Moses* thought, what riches are in godlinesse? But is this all the haruest? Shall godlinesse bee all the godly mans riches? Nay (saith *Paul*) *Godlinesse hath the promises of this life.* and of the life to come, that is, the godlie shall do well in heauen and here to. And therefore Christ saith, *First seeke the kingdome of God, and all the rest shall be cast upon you;* even as the sheaves fell before *Ruth*, so rich es shall fall in your way as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*: riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straite. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose; therefore as *Iacob* got the blessing, so he got the inheritance also: to shew that as the faithfull haue the inward blessing, so they haue the outward blessing too, when they are good for them. For (saith *Dauid*) *They which seeke the Lord shall want nothing that is good.* Now God knoweth better then wee what is good for vs, as the nurse knoweth better then the childe when the milke is ready for it. Therefore Christ saith, *Your heavenly Father knoweth what*

Pro. 3, 9

Mat. 6, 3, 3

Esa. 30, 36

Lam. 3, 24

Heb. 11, 26

1 Tim. 4, 8

Mat. 6, 33

Ruth 2, 16

Gen. 27, 8

Psal. 34, 10

Math. 6, 32

you haue needs of : hee saith not, that wee know what wee haue needs of, but that our Father knoweth as if he should say, when you haue needs of health, your Father will send you health: when you haue needs of riches, your Father will send you riches: when you haue needs of libertie, your Father will send you libertie: for he saith not onely, that his Father knoweth what wee haue needs of, but that hee will giue vs the things which wee neede. Therefore as children take no care for their apparell, what cloathes they shall weare, nor for their victuall, what meat they shall eate, but leaue this care for their Father: so saith Christ, Take you no care, for my Father careth for you.

Mat. 7, 11

Mat. 6, 31

Psal. 34, 10,

& 23, 5

He was not content to call *Godlinesse* *gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more then *Gaines* riches, and better then riches: a Kingdome and greater then a Kingdome. As when the Prophets would distinguish betweene the Idoll gods and the liuing God, they call him the *great God*: so the *gaine* of *Godlinesse* is called *great gaine*. The riches of the World are called earthly, transitory, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with these names of disdain, to disgrace them with their louers: but when he comes to *godlinesse*, which is the riches of the soule, he calleth it *great riches*, heavenly riches, vnsearchable riches, euerlasting riches, with all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out *godlines* with names of honour, and names of pleasures: and names of happines, as it were in her Jewells, with letters of commendation, to make her be beloued. Lest any riches should compare with *godlines*, hee giues it a name aboue other, and calleth it *greater riches*, as if he would make a distinction between riches and riches, betweene the *gaine* of couetousnes, & the *gaine* of *godlines*, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

Deu. 12, 17

Marke 1, 7

1 Tim. 6, 9

Phil. 3, 9

Pro. 3, 4, 9

Pro. 4, 9, &

13

Pro. 8, 11

& 8

Cant. 4, 1

The worldly men haue a kinde of peace; and ioy, and riches. But I cannot call it *great*, because they haue not enough, they are not contented as the godly are, therefore only godlineſſe hath this honour, to be called *great riches*. The gaine of couerouſneſſe is nothing but wealth, but the gaine of godlineſſe is wealth, and peace, and ioy, and loue of God, and the remiſſion of ſinnes, and euerlaſting life. Therefore only godlineſſe hath this honour, to be called *great gaine*. Riches makes Gen. 13, 6
bare, but godlineſſe makes peace: riches breeds couerouſneſſe, but godlineſſe brings contentation: riches make men vnwilling to die, but godlineſſe makes men readie to die: riches often hurt the owner, but godlineſſe profiteth the owner and other. Therefore, only godlineſſe hath this honour, to be called *great riches*. Such gaine, ſuch ioy, ſuch peace is in godlineſſe, and yet no man couets it: and this is the quality of vertue, it ſeemeth nothing vnto a man vntill he hath it, as *Salomon* ſaith of the buyer; while he is buying, hee diſpraiſeth the thing which he buyeth, and ſaith, *It is naught*, it is not worth the price which yee aſke; but when hee hath bought it, ſo ſoone as he is gone, hee boaiſteth of his penny-worths, and ſaith it is better then his money. So godlineſſe, before a man hath it, hee ſaith, it is not worth his labour, and thinkes euery houre too much that he ſpendeth about it; but when hee hath found it, hee would not loſe it againe for all the world, becauſe he is now come to that, which followeth, to be contented with that he hath. Here *Paul* ſheweth with what a man ſhould be contented, not with one thouſand pounds, nor one hundred pounds, nor twenty pounds, but with that he hath; and there is great reaſon why he ſhould ſo: becauſe no man knoweth what is fit for him (ſo well as his caruer. And therefore euery one ſhould eſteeme ſo reuerently of God, that he thinke nothing better for him (for the tyme preſent) then that which God meaſureth forth vnto him. For when *Chriſt* had no monie, he was contented, and when he wanted monie to pay tribute, he ſent for no more then he needed: he might haue commanded twenty pounds as well as 20. pence. Mat 17, 27
But to ſhew, that men ſhould deſire no more then will ſerue

our turne, hee would haue no more then serued his nature. Now, because contentation is of such a nature, that it can please it selfe with pouertie, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) wee owe to godlinesse, because it is not possible for a wicked man to be contented; for as he is not satisfied with sinne, so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased; vntill God come, and then hee saith, *My cup is full. Shew vs thy Father* (saith *Philip*) and it sufficeth. Nay, shew vs thy truth, and it sufficeth. *Now my soule* (saith the churle) *take thy rest*: nay, now my soule take thy rest, for thou hast laid vp for many years. The godly man hath found that which all the world doth seeke, that is *Enough*. Euery word may be defined, and euery thing may be measured, but *enough* cannot be measured or defined, it changeth euery yeare: when we had nothing, wee thought it *Enough*, if we might obtaine lesse then we haue: when we came to more, we thought of another *enough*: now we haue more, we dreame of another *enough*; so *enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it seemes to quench, so riches come as though they would make a man contented, and make him more covetous. Therefore seeing contentation was neuer found in riches, the *Apostle* teacheth to seeke it in godlinesse saying, *Godlinesse is riches*, as though it did not only make a man contented, but make a man contented with it selfe. Hee speakes as though he had found a new kinde of riches, which the world neuer thought of, that are of such a nature, that they will satisfie a man like the water that *Christ* spake of; *he that drinks of this water shall thirst no more*: so they that taste of these riches, shall couet no more: but as the holy Ghost filled all the house, so the grace and peace, and ioy of the holy Ghost filleth all the heart; that as *Ioseph* had no neede of *Astronomie*, because he had the spirit of prophecie; so he which hath contentation, hath little neede of riches: hee thinks not of the Philoso-

Psal. 133
Iohn 14:7

Luk. 12. 19

Ioh. 4. 13

Act. 2. 2

Gen. 44. 15

Philosophers stone, nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quietus est*, without suit of law; for he retaineth a peace-maker within, which would made all Lawiers Preachers, if men were so wise to take counsell of it.

When the law is ended, if the man be not content hee is in trouble still: when his disease is cured, if hee bee not content, hee is sick still: when his want is supplied, if he be not contented he is in want still: when bondage is turned into liberty, if he be not content, he in his bondage still: but though he be in law, and sicknesse, and pouertie, and bondage, yet if hee be content, he is free, and rich, and merrie, and quiet, euen as *Adam* was warme though hee had no clothes.

Such a commander is Contentation, that wherefoeuer she setteth foot, an hundred blessings waite vpon her: in euery disease she is a Physitian, in euery strife she is a Lawier, in euery doubt she is a Preacher, in euery griefe she is a Comforter, like a sweet perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the Vnicorne's horne, dipped in the Fountaine, makes the waters which were corrupt and noisome, cleare and wholesome vpon the sodaine; so, whatfoeuer estate godlinesse comes vnto, it saith like the Apostles, *Peace be to his house*, peace be to this heart, peace be to this man.

I may liken it to the five loaves and two fishes, wherewith Christ fed fuetheousand persons, and yet there weretwelve baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselves, yet they haue something for other like the Widdowes Mite, that they may say as the Disciples said to CHRIST, they want nothing, though they haue nothing. Contentation wanteth nothing, and a good heart is worth all. For if shee want bread, shee can say as Christ said, *I haue another bread*: If shee want riches, shee can say, I haue other riches. If shee want strength, shee can say, I haue other strength. If shee want friends, shee can say, I haue other friends. Thus the godly finde all with-

within, that they seek without. Therefore if you see a man contented with that he hath, it is a great signe that godlinesse is entered into him, for the heart of man was made a Temple

1 Cor. 3. 16 for God, and nothing can fill it but God alone. Therefore Phil. 4. 12

Paul saith after his conuersion, that which hee could neuer say before his conuersion, *I haue learned to be content.* First he learned godlinesse, then godlinesse taught him contentation.

Now (saith *Paul*) *I haue learned to be content*: as though this were a lesson for every Christian to learne, *to be content.* For thus hee must thinke, that as God said to *Moses* when hee could not obtaine leaue to goe to *Canaan*: *Let this suffice thee*

Deut. 3. 16

to see *Canaan*: so, whatsoeuer he giueth, he giues this charge with it, *Let this suffice thee.* As *Jeremie* saith, *This is my portion, and I will beare it,* so thou must say, *This is my portion, and I will take it.* This is the signe, whether godlinesse be in a man, if he haue ioy of that which he hath: for things which God giueth to the righteous, *Paul* saith, that hee giueth

Ier. 10. 19

1 Tim. 6. 17

Phil. 4. 12

them to enioy, that is, if he haue much, hee can say with *Paul*, *I haue learned to abound*; if hee haue little, hee can say with *Paul* *I haue learned to want*; that is, if hee haue much, as *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*, yet it

Ioh. 1. 12

cannot corrupt his minde, but as the net was full of Fishes, and yet not rent, because they cast it in at *Christ*s command: so, though the godly man be full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not

Hest. 4. 14

2 Reg. 4. 7

changed, because hee remembers, that these things were giuen him to doe good, as *Hester* thought of her honour; for if wee haue little, it is like the little oyle which serued the Widdow as little as it way. *A little to the righteous* (saith

Psal. 37. 16

David) *is better than great riches to the vngodly*: for when a man hath found the heavenly riches, hee careth not for earthly riches, no more then he that walks in the Sun, thinks whether the Moone shine or no, because hee hath no neede of her light. Therefore we conclude with *Christ*, *Blessed are they which thirst after righteousness, for they shall be satisfied*:

Math. 5. 6

not they that thirst after riches: nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but

thirst

Handwritten notes:
H
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Handwritten notes:
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thirst more, as the ambitious, voluptuous, and covetous do: but *they that thirst after righteousness shall be satisfied*, albeit they have no riches, nor honour, nor pleasure. If ye ask like the Virgine, *How can this be?* I answer, Even as *Adam* Gen. 2. 16 was warme without cloathes, so God doth satisfie many men without riches. Though hee was naked, yet hee did not see his nakednesse, so long as hee was innocent: but when hee began to rebell, then began hee to want cloathes: so though a man be poore, yet he sees not his pouerty, so long as he is contented: but when hee beginnes to couet, then he begins to want riches, and from that day the curse (in the first of *Aggeus*, vers. 6.) takes hold on him, *Ye eat, but ye have not enough; ye drinke, but ye are not satisfied; ye cloath your selves, but ye are not warme*: Indeed the covetous man seemes to draw the world to him with cordes, his coffers are of Loadstones, his hands like nets, his fingers like lime twigs, there it comes, and there it comes, one would thinke this man should bee happie one day.

When the Churles barnes were full, hee bade his soule take rest, thinking to gaine rest by covetousnesse, that hee might say, Riches gaine rest as well as godlinesse: but see what happened; that night, when hee began to take his rest, riches, and rest, and soule, and all, were taken from him. Did hee not gaine faire? Would hee have taken such paines, if he had thought of such rest? Covetousnesse may gaine riches, but it cannot gaine rest: yee may thinke like this churle, to rest, when your barnes, and shoppes, and coffers are full: but ye shall finde it true which *Esay* saith, *There is no rest to the ungodlie*: therefore the wise man to prevent all hope of rest, or honour, or profit by sinne, speakes as though hee had tried, *A man cannot be established by iniquitie*. Therefore hee cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsurie, which is iniquity: therefore blessed is the man whom godlinesse doth make rich. For when the blessing of the Lord makes rich, (saith *Salomon*) hee doth adde no sorrow to it: but (saith he) *the revenues of the wicked, is trouble*, as though his money were care. Wherefore, let Pa-

tron and Landlord, and Lawyer, and all say now, that *Paul* hath chosen the better riches, which *chiefe, nor moth, nor canker can corrupt*: these are the riches, at last that we must dwell with, when all the rest which wee haue lied for, and sworne for, and fretted for, and couened for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then godlinesse shall seeme as great gaine to vs, as it did to *Paul*, and hee which loued the world most, would giue all that hee hath for a dramme of faith, that he might bee sure to goe to heauen, when hee is dead, though he went towards hell so long as hee liued.

Mal. 3, 14

2 Sam. 19,

33
3 Reg. 7, 13
Luke 5, 11

Howe then is an answer to them which aske, *What profit is it to serue God?* How happy was *Barzillai* that would not be exalted? what quiet had the *Shunamite* which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue all? This shall bee your gaine, when you are vsurers of godlinesse. Is not the word gone forth yet, which hath killed couetousnesse, that I may end my Sermon? either you goe away contented, or you go away condemned of your owne conscience: before you were vexed with couetousnesse, but now the world shall vexe you too, for you shall neuer couet, nor lye, nor deceiue hereafter, but a Sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart, with a memorandum of hell, that yee shall wish, O that I could abandon this sinne, or else, that I had neuer heard that warning, which makes it a corrasie vnto mee, before I can leaue it: if they which are greedy still could see what peace and rest, and ioy goe hope with them that are contented, though they may say with *Peter*, *Gould and siluer haue I none*, euery man would bee a suitor to godlinesse, that hee might haue the dowry of contentation.

Acts 3, 6

Psal. 119

If any heere be couetous still, let him alwaies thinke, why *David* prayeth, *Turne my hart to thy law, and not to conuetsnesse*: he might haue named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as couetousnesse, when

when it came vpon him. Hee saith, *Turne my hart vnto thy Law, and not to couetousnesse*, as though a man could not bee couetous, and haue any leifure to thinke vpon any good. But as *Iohn* baptizd with water, so I can but teach you with *Luke 3* words.

Now you haue heard what contentation is, you must pray to another to giue it vnto you. It is said of this Citie that many Citizens of London haue good willes, but badde deeds, that is, you doe no good vntill you die. First, yee are vngodly, that you may be rich, and then you part from some of your riches, to excuse for some of your vngodlinesse. It may bee that some heere haue set downe in their willes, when I die, I bequeath an hundred pounds to a College: and an hundred pounds to an Hospitall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that point; for *Indas*, when hee died, returned all againe: so yee die, and thinke when ye are gone, that God will take this for a quittance: ~~Be~~ not deceiued, for God doth not looke vpon that which yee doe for feare, but vpon that which yee doe for loue: if yee can finde in your heart to doe good while you are in health, as *Zacheus* did, then God hath respect to your offering: but before God hearkens how yee giue your riches, first hee examines how yee came by them: for a man may be hangd for stealing of mony which he giues to the poore, because, if hee should count godlinesse gaine, much more should he care to gaine by godly meanes. Thus you see the fruites of godlinesse, and the fruites of couetousnesse, to stay *Balaams* posting for a bribe, and the sonnes of *Zebedeus* suing for preferment, lest seeking for Almes they lose a better kingdom, then *Saul* found. If you bee couetous, yee shall neuer haue enough, although you haue too much: but when yee pray, *Thy kingdom come*, ye shall wish *my kingdom come*. If yee be godly, yee shall haue enough, though you seeme to haue nothing, like to the *Smyrnians* of whom God saith; *I know thy pouerty, but thou art rich*. Therefore what counsell shall I giue you, but as Christ counselled his disciples, *Be not friends to riches, but make you friends of ri-*

Mat. 17. 8

1 Cor. 9. 7
Luke 19. 8

Num. 22. 17

1 Sam. 10. 1

Luke 17. 3

Reuel 2. 9

Phil. 4, 12

ches; and know this, that if ye cannot say as Paul saith I haue learned to be content, godlines is not yet come to your house: for the companion of godlines is contentation, which when shee comes will bring you all things. Therefore as Christ saith, If the Sonne make you free, you shall be free indeed:

Ioh. 8, 36

so I say, if godlinesse make you rich, yee shall be rich indeed. The Lord Iesus make yee doers of that ye haue heard.

Amen.

FINIS.

 THE



The Affinitie of the Faithfull.

LUKE 8.

19. *Then came to him his Mother and Brethren, and could not come neare him for the prease.*

20. *And it was told him by certaine, which said : thy Mother, and Brethren stand without, and would see thee.*

21. *But hee answered and said vnto them, My mother, and my Brethren, are those, which heare the word of God, and doe it.*



Ere is Christ preaching, a great prease hearing, his Mother & his Friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them, which heare the word of God and doe it. When Christ was about a worke, and many were gathered together to hear him, the Diuell thought with himselfe, as the Priests and Saduces did in the fourth of the *Acts*, If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children : therefore deuising the likest policie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him again : As hee set *Eue* vpon *Adam*, and made *Iobs* wife his instrument, when hee could not sit himselfe : so hee sendeth Christs Mother, and putteth in the minde of his Kinsmen, to come vnto him at that instant, when hee was in this holy exercise, and call vpon him while hee was preaching, to come away, and

Gen. 3, 6
Iob 1, 9

goe with them. Christ seeing the Serpents dealing how hee made his Mother the Tempter, that all the Audicorie might goe away emptie, and say where they came: Wee heard the man which is called *Iesus*, and hee beganne to preach vnto vs, with such wordes as though hee would carrie vs to heauen: but in the midst of his Sermon, came his *Mother and Brethren* to him, that it might be knowne what a kinsman they had: and so soone as hee heard that they were come, suddenly hee brake off his Sermon, and slipt away from vs, to goe and make merrie with them. Christ. I say, seeing this traine laid by Sathan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought hee would: but, as if God had appointed all this, to credit and renowe him, that which was noised here to interrupt his doctrine, hee taketh for an occasion to teach another Doctrine, that there is another coniunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore when they saie, *thy Mother and Brethren* are come to speak with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God and doe it*: as if he should say, I haue a mother indeed which brought me forth, but in respect of them which *heare the word of God, and doe it*, she is like a Step-mother, and these are like a naturall Mother.

With this wise answer, hee quieted the Auditors, and made them heare him better then they did before. For now they thought with themselues, what man is this, which loveth vs more then his Mother? his Mother called him, and yet hee would noe goe from vs; his brethren stay for him, and hee maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood vp, as it were, in an indignation against Sathan, and said: Sathan, this Sermon was not begun for thee, neither shall it ende for thee: this worke was not done for my Mother, neither shall it bee left for my Mother. Thus hee caught the Duell with his owne bait, and made his people more loving and attentive towards him,
by

by that which Sathan thought to disgrace him. He was so armed with the Spirit, that let the Diuell tempt him, or the woman tempt him, or Princes tempt him, all is one.

Here are two doubts, the first is the difference betweene the Euangelists: for *Matthew* saith, that one brought this message; *Marke* and *Luke* attribute it to moe: both may stand, for the word which his Mother gaue of calling him forth, was receiued of the rest, and so passed amongst many, till it came to Christ, so that one may bee said to bring this message, because one noised it first: and many may be said to bring this message, because many noised it after.

Mat 12, 37
Mark 3, 34
Luke 8, 30

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speake with thee*. You must vnderstand, that they which are here called Christs Brethren, were his Cousins by the Mothers side: that is, her Sisters children, for there were three *Maries*, and these three were sisters, *Mari* the Virgin, *Mari* the mother of *Iames*, and *Mari* the Daughter of *Cleophas*, whole Sonnes these were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords Brethren, because they were Kinne vnto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esa* and *Jacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Countrey: Brethren by Consanguinitie, so all are called Brethren which are of one Familie, and so *Abraham* called *Lot* his brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called brethren, because they are of one Religion. These are brethren of the third order, that is, of Consanguinitie, because they were of one Familie.

Gen. 27, 30
Deut. 15, 12

Gen. 13, 8
Gen 12, 23
Mat. 13

Now, when his Mother, and his Brethren, were come to see him, it is said, that they could not come neere him for the prease. Here were Auditors enow, Christ so flowed now with Disciples that his Mother could haue no roome to hear him: but after a while it was lowe water againe. When the

Mat. 26. 3 Shepheard was stricken, the sheepe were scattered, when hee preached in the streets, and to Temples, and the sickle, then many flocked after him : but when hee preached vpon the Crosse, then they left him which said they would neuer forsake him; then there was a great preafe to see him die, as there was here, to heare him preach And many of these which seemed like brethren and sisters, were his betrayers, and accusers, and persecuters: so inconstant we are in our zeale, more then in any thing else. Thus much of their comming and calling to Christ: now, to the doctrine which lieth in it.

Mat. 27

Here bee two speakers, one saith, *Thy Mother, and thy Brethren are come to speake vnto thee* : The other saith, *These are my Mother and Brethren, which heare the word of God, and doe it.* The scope of the Euangelist is this : First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any kinsman : Then, to shew that there is a nearer coniunction betweene Christ and the Faithfull, then the Mother and the Sonne. The first is written for our comfort.

Exod. 20
Luk. 2. 46

Touching the first, hee which teacheth vs to honour our Father and Mother, doth not teach here to contemne Father and Mother, because hee speakes of another Mother, for it is said, *that hee was obedient to his Parents.* This hee sheweth, when being found in the Temple amongst the Doctors : hee left all, to goe with his Mother, because she sought him, so hee honoured her, that he left all for her. This he shewed againe at his death, being vpon the Crosse, hee was not vn-

Iohn 19. 26

mindfull of her : for pointing vnto *Iohn*, hee said, *Mother, behold thy Sonne* : and pointing vnto her, he said, *Behold thy Mother* : so hee commended her to his beloued Disciple before he died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples, to giue vnto *Cesar*, that which is *Cesars*, and to *God*, that which is *Gods* : so hee teacheth vs here, to giue vnto Parents, that which is Parents, and to the Lord, that which is the Lords. When God said *Honour thy Father and thy Mother*, hee did not giue a commandement against himselfe : and therefore he saith *Honour me*, before he saith, *Ho-*

Mat 22. 31
Luk 10. 27
Math. 19
Exod. 20

nowr them. The first commndement is, *Honour God*: the first commandement is, *Honour thy Parents*, lest you should honour your Parents before God: When *Salomon* bade his Mother aske him anything, hee signified that the Mother should bee obeyed in many things: but when hee denied his Mother that one thing which she asked, he sheweth that the Mother should not bee obeyed in all things. When Christ said: *You haue but one Father and Master*, hee speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, wee should respect but one Father and one Maister, which is the giuer of our Faith, and the Maister of our Religion.

When *Paul* said, *Children, obey your Parents in the Lord*, hee meanes not, that we should obey them against the Lord. As when hee saith, *Obey Princes for conscience sake*, hee meaneth not, that wee should obey them against conscience. Therefore, when it commeth to this, that the earthly Father commandeth one thing, & that the heavenly Father commandeth another thing: then, as *Peter* answered the Rulers, so mayest thou answer thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much vnto thee, as thy hand or thine eye.

In *Matthew* 19. A man must forake his Father and his Mother, to dwell with his wife. In *Luke* the 16. Hee must forake Father and Mother, and Wife, to dwell with Christ: for, *He which forsaketh Father or Mother for me shall receive more*, saith our Sauour. Nay, *Hee which doth not hate Father or Mother, or Wife for me, cannot be my Disciple*. Shewing that our loue towards God should bee so great, that in respect of it, our loue toward men should be but hatred. Thus he which obeyed his Parents more then wee, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authoritie ouer vs.

As none but God speakes alwaies right, so none but God must alwaies be obeyed: wee are not called only *the Sonnes of men*, but we are called *the sonnes of God*. Therefore as Christ answered his Mother, when shee would haue him turne water into wine, *Woman what haue I to doe with thee?* so wee should answere Father and Mother, and Brethren and Sisters, and Rulers and Masters, and Wife too, when they will vs to doe that which is not meet, *What haue I to doe with you?* For to leaue doing good, and doe euill, were not to turne water into wine, but to turne wine into water. Peter was not Satan; but when hee tempted Christ like Satan, Christ answered him as he answered Satan, *Come beinde me Satan*: shewing that we should giue no more attention vnto Father, or Mother, or Master, or Wife, when they tempt vs to euill, then we would giue vnto Satan, if he should tempt vs himselfe.

Three things Children receiue of their Parents, Life, Maintenance, and Instruction: For these three, they owe other three: for life, they owe loue; for maintenance, they owe obedience; for instruction, they owe reuerence. For life, they must be loued as Fathers; for maintenance, they must be obeyed as Masters; for instruction they must be reuerenced as Tutors. But, as there is a King of Kings, which must be obeyed aboue Kings, so there is a Father of Fathers, which must be obeyed aboue Fathers: therefore sometimes you must answer like the sonne, when hee was bid to goe into his Fathers Vineyard, *I will goe*: and sometime you must answer as Christ answered, *I must goe about my Fathers businesse*.

When two milch Kine did carrie the Arke of the Lord to Bethshemesh, their Calues were shut vp at home; because the Kine should not stay, when they heard their Calues crie after them: so, when thou goest about the Lords businesse, thou shalt hear a crie of thy Father, and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred, to stay thee; but then thou must thinke of another Father, as Christ thought of another Mother: and so as those Kine went on till the Lord brought them where the Arke should rest, so thou shalt goe on, till the Lord bring thee where thou shalt rest. It is better to

to flie from our friends, as *Abraham* did, then to stay with some friends, as *Sampson* did with *Dalila*.

Gen. 11, 3
& 12, 11
Jud. 16, 4
&c.

I may say, beware of Kinsmen, as well as our Saviour said *beware of men*. For this respect of couenage made *Eli* his Sonnes Priests: and this respect of couenage hath made many like Priests in England: This respect of couenage hath made *Samuel* Sonnes Iudges, and this respect of couenage hath made many like Iudges in England: this respect of couenage brought *Tobias* into the Leuites Chamber: and this respect of couenage hath brought many Gentlemen into Preachers livings, which will not out againe. As Christ preferred his spirituall Kinsmen, so wee preferre our earthly Kinsmen. Many priuileges, many offices, and many benefices, haue stooped to this voice; thy Mother calleth thee, or thy Kinsmen would haue thee. As this voice came to Christ, while hee was labouring, so many such voices come to vs while wee are labouring. One saith, Pleasure vvould speake with you: another saith, Profit vvould speake with you: another saith, Ease vvould speake with you: another saith, a Deanrie vvould speake with you: another saith, a Bishoppricke vvould speake with you: another saith, the Court vvould speake vvith you.

1 Sam. 3

1 Sam. 8, 1

Nehe. 13, 4

3

When a man is in a good vvay, and studieth the Scripture to bee a teacher of the Church, a voice commeth to his care, as this came to Christ, and saith: Thy friends would haue thee studie the Law, for by Diuinitie thou shalt attayne to no preferment, and thine owne flock will vex thee, or the Bishop vvill stop thy mouth. This winde sometime turneth *Jonas* his saile from *Ninive* to *Tarsibis*, and makes him burie his talent.

Ionas 3

If he be a Diuine alreadie & preach his conscience, a voice commeth vnto him againe, as this did to Christ, & saith, thy friends would haue thee to be quiet, or, there be Spies which doe note vvhat thou saist, or, there be fellowes that lie in wait for thy living: so sometimes with a little intreatie, he beginneth to draw vp his hand, and lay his finger vpon his mouth, and preach peace, when he is sent vvith warre. Thus wee are

cum

cumbred with our Master, before our Sermons, and in our Sermons, and after our Sermons; even of them sometime, which should incourage vs: and therefore as Christ saith, *Beware of man, so say I, Beware of kinsmen.*

So soone as the children bee borne, their Parents bring them to the Temple, and baptize them, and offer them to
 Mat. 19, 14 God, but so soone as they bee able to serue him, they tempt them away from him, to Law, or Physick, or Merchandise, or Husbandrie, and had rather they should be of any Tribe, or Nation, than of the Tribe of *Leui*; which serueth in the Temple. Hee which will bee hindred, shall haue blocks enow: but wee must learne to leape ouerall, as Christ leaped ouer this. If wee should *leave Father and Mother, and Wife, and Children, for Christ*, much lesse should wee care for labour, or losse, or shame, or trouble, or displeasure, for wee should aduventure these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Here is another Genealogie of Christ, which *Matthew* and *Luke* neuer spake of. As Christ saith: *I haue another bread which you know not*: so hee saith: *I haue other Kinsmen which you know not.*

1 Iohn 1 Saint *Iohn* writing to a Ladie which brought vp her children in the feare of God, calleth her the elect Ladie, shewing that the chiefest honour of Ladies and Lords, and Princes, is to bee elect of God. S *Luke* speaking of certaine *Berceans*, which receiued the word of God with loue, calles them *more noble men then the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect, but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those onely he saith, *These are my Mother, and my Brethren, which heare the word of God, and doe it.*

Rom. 9, 8 As *Abrahams* children are not counted after the flesh, but after the Spirit: So Christs kindred are not counted after the flesh, but after the spirit; for the flesh was not made after the Image of God, but the spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now God

Gen. 1
 Heb. 11, 9

God which is a Spirit, preferreth them that are kinne to him in the Spirit. Therefore *Eſau* was not bleſſed, becauſe hee was of *Iſaacks* fleſh, but *Iacob* was bleſſed, becauſe hee was of *Iſaacks* ſpirit. As wee loue in the fleſh, ſo Chriſt loueth in the ſpirit; therefore hee calleth none his *kinſmen*, but them which beare the word of God and doe it. Gal. 4. 28
29

It ſeemeth that *Paul* thought of this ſaying, when as hee ſaid, *Till Chriſt be formed in you*: If Chriſt be formed in vs as *Paul* ſaith, then wee are Chriſts mother: euery one which will haue Chriſt his ſauour, muſt be Chriſts mother. The Virgin asked the Angell, how ſhee could beare Chriſt, ſeeing ſhee had not knowne a man. So you may ask how you can beare Chriſt ſeeing he is borne already. Gal. 4
Luk. 1. 14

As there is a ſecond comming of Chriſt, ſo there is a ſecond birth of Chriſt. When wee are borne againe, then Chriſt is borne againe: the Virgine was his Mother by the fleſh, and the faithfull are his Mother by the Spirit: The holie Ghoſt conceived him in her, the holie Ghoſt doth conceiue him in them: hee was in her wombe, and hee is in their hearts: ſhee did beare him, and they doe beare him; ſhee did nurſe him, and they doe nurſe him. This is the ſecond birth of Chriſt. As the ſoule of man may be called, *The Temple of the holie Ghoſt*, which is the third perſon: ſo it may be called the wombe of the Sonne, which is the ſecond perſon. Mat. 15
Luk. 21

Before theſe words it is ſaid that Chriſt asked, *Who are my brethren?* as if he ſhould ſay, you think that I am affected to my *kinſmen* as you are. But I tell you that I count them my *kinſmen*, which beare the word of God and doe it. To ſhew that Chriſt loueth vs with an euerlaſting loue: he ſheweth that hee doth not loue vs for any temporall things, but for that which endureth for euer. 2 Cor. 3. 16

If Chriſt loued vs as *Iſaack* loued *Eſau*, for veniſon, then wee might miſſe the bleſſing as *Eſau* did. But as *Iohn* ſaith, *Hee loueth in the truth*: ſo Chriſt loueth in the truth. To loue in the truth, is the true loue: Euery loue but this, at one time or other, hath turned into hatred, but the true loue ouer.

ouercommeth hatred, as the truth ouercommeth falsehoode.

Now for this loue, Christ, calles them by all the names of loue; his Father, and his Bretheren, and his Sisters. In *Rom. 6.* they are called *his Seruants*; if that be not enough, in *Iohn* the fifteenth, they are call'd *his friends*; if that be not enough, in *Luke* the foure & twentieth, they are called *his bretheren*: If that be not enough, in *Marke* the first, they are called *his children*: if that bee not enough, here they be called *his Mother*: If that bee not enough, in *Canticles* the first, they are called *his Spouse*: to shew that he loueth them with all loues, the Mothers loue, the Brothers loue, the Sisters loue, the Masters loue, the Friends loue.

If all these loues could bee put together, yet Christs loue exceedeth them all; and the Mother, and the brother, and the sister, and the child, and the kinsman, and the friend, and the seruant, would not doe and suffer so much among them all, as Christ hath done, and suffered for vs alone: such a loue wee kinde in Christ, when we heare *his word*, and doe it, that wee are as deere vnto him, as all his kindred together.

Now as we are his Mother, so should wee carry him in our harts, as his mother did in her armes. As we are his brethren, so we should preferre him, as *Ioseph* did *Beniamin*. As we are his Spouse, so we should embrace him as *Isaack* did *Rebecca*, if thou be a kinsman, doe like a kinsman.

Gen. 43:14

Now wee come to the markes of these kinsmen, which I may call the armes of his house: As Christ saith, *By this all men shall knowe my Disciples, if they loue one another*: so hee saith, by this shal all men know my kinsmen; if they heare the word of God, and doe it.

As there is a kindred by the Fathers side, and a kindred by the Mothers side, so there is a kindred of hearers, and a kindred of doers. In *Mathew* it is said, *Hee which beareth the will of my Father, and doth it*: here it is said: *Hee which beareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his will, *Psal. 119.*

As

As he spake there of doing, so hee speakes here of a certaine rule, which he calleth *the word of God*, whereby all mens workes must be squared: for if I doe all the workes that I can to satisfie anothers will, or mine owne will, it auaieth mee nothing with God, because I doe it not for God. Therefore he which alwaies before followed his owne will, when hee was stricken downe, and began to repent himselfe, hee presently cried our, *Lord, what wilt thou haue me to doe?* As if hee should say, I will doe no more as men would haue me, or as the Diuell would haue mee, or according as the flesh would haue me, but as thou wouldst haue me. So *Dauid* praied, *Teach me (O Lord) to doe thy will*, not my will: for hee need not to be taught to do his owne will, no more then a Cuckoo to sing cuckoo, her owne name. Every man can goe to hell without a guide.

Acts 9

Heere is the rule now, if you liue by it, then you are kinne to Christ: as other kindreds goe by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but halfe kinne, as it were in a farre degree, but they which heare and doe, are called his mother, which is the neereft kindred of all. Therefore if you haue the deede, then are you kinne indeed; there is no promise made to hearers, nor to speakers, nor readers: but all promises are made to beleeuers, or to doers.

If you aske God, who shall dwell in thy holy mountaine, hee saith, *The man which walketh uprightly*: heere are none but doers. If you aske Christ, who shall enter into the kingdome of heauen, hee saith, *Not they which cry Lord*, Mar. 7. 22. *Lord* (though they cry twice Lord) *but they which doe the will of my Father*: heere are none but doers. If you aske him againe, how you may come to Heauen? hee saith, *Keep the Commandements*: heere are none but doers: If you aske him againe: who are blessed? hee saith, *Blessed* Luk. 10. *are they that heare the word of God, and doe it*: heere are none but doers. If you aske an Angell, who are blessed? hee saith, *Blessed are they which keepe the words of this Booke*: Reuel. 12. 7. heere are none but doers. If you aske *Dauid*, who are

Psa. 106. 31 are blessed? hee saith, *The man is blessed which keepeth righteousness*: heere are none but doers. If you aske *Salomon*, who are blessed? he saith, *The man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed? he saith, *He which doth this is blessed*: heere are none but doers. If you aske *Iames*, who are blessed; hee saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing runne together.

Esa. 50. 2
Iam. 1. 25
Math. 7. 21
Rom. 2. 13

Let any man should looke to bee blessed without obedience, Christ calleth Loue the greatest commandment: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience, all were to no end.

Iudg. 17. 8 When *Michah* had got a Leuite into his house, Now (saith he) *I knowe the Lord will be good vnto mee, seeing I haue a Leuite in my house*: So, manie thinke, when they haue gotten a Preacher into their Parish: Now the Lord will bee good vnto vs, now Christ will loue vs, now we are good sons, seeing wee maintaine a Preacher amongst vs. But *Michah* was not blessed for a Leuite, nor you for a Preacher: but as you would haue vs to doe as we teach, so God would haue you doe as you heare: for you shal be no more saued for hearing, then we are for speaking.

Gen. 1 When God created the tree, hee commanded it to bring forth fruite: so, when hee createth faith, he commandeth it to bring forth works, and therefore it is called a liuely faith. When our Sauour would prooue himselfe to *Iohn* to bee the true *Messias*: as indeed, hee said to his Disciples, *Tell Iohn what things you haue heard and seene*: not onely heard, but seene: So, if we will prooue our selues to be Christs kinsmen indeed, we must worke that which may bee seene as well as heard. *Iohn* was not onely called, *the voice of a crier*, but a *burning Lampe*, which might bee seene; so all which are crying voices, must bee burning Lamps.

Iam. 1. 10 *Iames* doth not say, Let me heare thy faith, but, *Let me see thy faith*. As the Angells put on the shape of men; that *Abraham* might see them: so faith must put on works, that the world may see it. *The works which I doe* (saith Christ) *bear witness*

Gen. 18. 8
Iohn 5. 16

witnes of me: so the worke which wee doe, should beare witness of vs. Therefore Christ linketh faith and repentance together: *Repent and beleue the Gospell. Mark. 1. 15.* Therefore I conclude, *That which Christ hath joyued let no man separate.* Marke 10. 9.

Thus I haue shewed you Christs preaching, a great prease hearing, his friends and his kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see, what a spite the diuell hath to hinder one sermon: therefore no maruell though he cause so many to be put to silence: no maruell though hee stand so against a learned Ministry: no maruell though he raise vp such slaunders vpon Preachers: no maruell though hee write so many bookes against the Christian gouernement in the Church: no maruell, though he make so many non-residents: no maruell though he ordaine so many dumbe Priestes: for these make him the God of this world. The diuell is afraid that one Sermon will conuert vs, and we are not moued with twentie: so the diuell thinketh better of vs then we are.

Againe by this you may learne how to withstand temptations: whether it bee thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or Maister which tempteth, or wife which tempteth. As Christ would not know his *mother* against his father: so thou shouldest not know any father or mother, or brother, or sister, or friend, or kinsman, or maister, or childe, or wife against God.

If the mothers suit may be refused sometime, a Noblemans Letter may be refused too: hee that can turne his hinderance to a furtherance as our Sauour did heere, maketh vse of euery thing. Againe, by this you may learne, how to chuse your friends. As Christ counted none his kinsmen, but such as *beare the word of G O D, and doe it*: so wee should make none our familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly,

his kinsmen, be they neuer so poore, and we scorne to call the poore our kinsmen, be they neuer so honest; so proude is the seruant aboue his Maister. Againe by this you see how Christ is to be loued: for when he calleth vs his Mother, he shewes vs the way to loue him as a mother; for indeede he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father: glory not, that thou hast a Knight to thy brother; but glory, that thou hast the Lord to thy brother. Hee which called *Abraham* his father, fried in hell, because God was not his father. If *Mary* might not be proude of such a sonne as Christ, much lesse may you bragge of any friend, or sonne that you haue.

Againe, by this ye may knowe, whether you be kinne to Christ: as those Priests were shut out of the Temple which could not count their genealogies from *Aaron*, so they shall be shutte out of heauen, that cannot reckon their pedigree from Christ. Heere are the Armes now, whereby you may shew, of what house you come. *If you heare the word of God, and doe it*; then Christ saith vnto you, as hee said vnto them: *These are my Mother, and my Brethren, and my Sisters*: You women are his *Sisters*, and you men, are his *Brethren*. If you be Christs *Brethren*, then are you Gods *sonnes*: and if you be Gods *sonnes*, then are you his *heires*, for all Gods *sonnes* are called *heires*. Rom. 7. 8.

John 8. 44

Lastly, by this you may knowe the diuels kinsmen: and therefore Christ saith, *You are of your father the diuell*. Shewing that the diuell and the wicked are as neere kin, as Christ and the faithfull.

2. Sam. 18. 13

Now as *Dauid* saith, *Seemeth it a light thing vnto you to be the sonne of a king, seeing I am a poore man and of small reputation*? So may I say, seemeth it a light thing to you, to be the sonnes of the King of Kings, seeing you are poore men, and of small reputation? It is counted a great honour to *Abraham*, *Isaac*, and *Jacob*, that God was not ashamed to be called their God: What an honour then is this, that God is

Heb. 11. 19

not

not ashamed to be called our Father? nay our Brother?

If the Israelites had such care to match vvith the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich kinsemen or great marriages; here is a greater then *Salomon*, marry thou him. This kinsman of ours is now gone vp into heauen, that wee may haue a friend in the court.

Ioseph desired the butler to remember him, vvhen hee stood before *Pharaoh*, and hee forgot him though hee had pleased him. But a theefe desired Christ to remember him, *when he came into his kingdome*, and he receiued him into paradise the same day, though hee had alwaies offended; to shew that though we haue beene as bad as theeues, yet wee may haue hope in Christ. Therefore, now I may conclude, you haue heard the word: if you goe away and doe it, then you are the *Mother, Brethren, and Sisters* of this heauenly

King: to whom with the Father, and the holy Spirit, be all praise, maiestie, and dominion,
now and euermore,

Amen.

FINIS.

The Declaration of HENRY SMITH, to the Lords,
Iudges, how he found, and how hee
left Robert Dickons.

¶ When I came first to Mansfield with your Honours precepts, I found this Robert Dickons in these and the like opinions, which he presumed he would hold vnto death.

HEE said, that he had seene three visions of an Angell, which shewed him strange things, promised him rare gifts, and power to come,

He said that the Angell called him Elias, whereupon he affirmed that the prophesie of Malachie remaineth to be fulfilled in him.

He said that the Angel tolde him, that he should be a Leper two years, and a bondman eight years.

He auouched that his father should be cast ouer into ignorance, and that all that he had should perish.

He auouched, that there should be neither battell, nor dearth in his countrey for eight years, which is the time of his seruice.

Hee pretended, that after two years, his time should come to preach, and that then no man should be able to confound him.

But before I left him (as the word of God doth alwaies exercise his naturall power) he pronounced before vs all, Now I am conuerted by Scripture, whereupon he requested me to set down his recantation, which he uttered in these words.

The Confession of Robert Dickons vpon the first
daies Examination.

I Did beleene my visions to be true, before I heard the Scriptures proue the contrarie, and now I esteem them but as delusions of Sathan. Therefore I desire to be set to learning, for my owne salvation, and for the edifying of my brethren. Witnesses Will. Dabridgecourt Esquire, Henry Smith, Edw. Immins, Will. Whaley, Hugh Peace his maister: and a number more.

Robert Dickons,

This (I trust) he spake vnfainedly: And for so much as his desire to learne is commendable, and his gifts not common to men of his

his degree, as your wisdome shall better see if you talke with him alone, I leaue this motion to you Honours good consideration, which an best iudge how to quench, or how to kindle such sparks.

The lost Sheepe is found. Henry Smith.

¶ Rob. Dickons confession vpon my second Examination: wherein hee declareth, that hee had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeeres, greene leaues, which was strange in winter, for which cause I broughte them home, and the leaues of the same Oke in summer became red, it chanced at the same time, to thunder and lighten: after this I was visited as pleased God for two yeeres.

The matter of the second Vision.

FOure yeeres after, I dreamed much like to the matter of the first Vision, and the same night it chaunced to lighten. (Yet of this I take God to be my Iudge) I found a leafe Printed in my chamber the next morning, with those five sentences, sawing onely the first line, which leafe, vnlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

THIS time twelue moneth, I saw light in the shop alone, wheras I was astonished: & imagining with my selfe what it should mean, it came into my head to tell my fellowes which came in and found me afraide, that I had seene an Angell in a flame of fire, which called me Elias, and bad me write all that I had seene and heard: heereupon I remembering my former sights, and dreame, thought to make mee strange vnto men, and so turned all that which I had seene as if God had shewed me visions. Here is all the matter and summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saued in the later day: but to the other I neuer swore, though I were neuer so often examined.

Robert Dickons.

Vpon this hee yeelded vp all his Bookes into my handes, which I haue, and keepe, and now he hath nothing to shew for that false title.

Henry Smith.



THE LOST SHEEP IS.

FOUND.

I. Iohn. 4. 1.

Proue the spirits, whether ther are of God, or no.

Luk 7

Neither too bold, nor too incredulous. As *Iohn* sent to Christ, *Art thou he that cometh, or look we for another?* So send I vnto him which calleth himselfe *Elias*, *Art thou he which was prophecied, or is he come already?* But wil *Elias* answere as wel for himselfe, as Christ proued his authority to *Iohn*, Go your way and bring word againe to *Iohn* what things ye haue seene & heard, how that the blind see againe, the lame goe, the Lepers are cleansed, the deafe heare, the dead rise, the poore receiue my Gospell? These tokens the Lord vsed for answer, because he would not that men should indanger their saluation, to beleue euery man that calleth himselfe Christ, or *Elias*, or a prophet, vnlesse he bring the testimony of the holy Ghost in fulnes of power: therefore he requireth himselfe, If I doe not the works that no man doth, beleue me not. Therefore he saith againe, The works that I doe, beare witnes of me, that the Father hath sent mee: therefore it is written, All that heard him, were astonied at his vnderstanding and answers: therefore the seruants came backe: and could not bring him, but tolde the Pharises how their hearts were stricken, No man euer spake as this man speaketh. Therefore it is written of *Stephen*, They could not resist his wisdom, and the spirite by which he spake: therefore the disciples would not receiue *Paul* before *Barnabas* gaue witnesse of him: therefore all the Prophets prophecied of Christs comming, that when hee came

Matth. 24

Iohn 10

Iohn 5

Luk 2

Iohn 7

Acts. 6

Acts. 9

Acts. 13. 24

came wee should knowe him, and receiue our saluation: therefore Christ hath foretold vs all the tokens of his second coming, and all the signes which shall goe before his day of iudgment: and as he had left nothing out, hee saith in a full conclusion, Take heede, let no man deceiue you, I haue shewed you all things before. But vvhat hath *Elias* done? or what hath *Elias* spoken? or vvho cannot dispute vvith *Elias*? or who giueth vvittnes of *Elias*? or vvho hath prophesied of *Elias*? or vvho hath receiued *Elias*? or who hath said, of a trueth this is the prophet? O how necessarie had it beene that Christ amongst all other tokens of his comming, should especially haue noted vnto vs that *Elias* that great Prophet, that cryer, that trumpet, that destroyer, that *Noah*, that *Lot*, that souldiour of the Lord, that sonne of righteousness, that man which no man shall accuse of sinne, if there had beene any such to come? sure wee would haue respected more that signe, then all the rest. But so it is, that Christ hath forewarned vs of many false Prophets, but of any one singular Prophet of God, hee hath not in all his tokens once remembred. Alas *Elias*, vvhere wast thou that the Lord did so forget thee? hath the Lord reuealed all tokens vnto vs, and yet vvilt thou be a token aboute number? Hee that commeth in without his wedding garment, shall be thrust out, and shame shall come vpon him which is without shame.

Is it enough for our beleeefe, to say, that an Angell called thee *Elias*? Sathan is transformed into an Angell of light: Search the scriptures saith Christ, those bee they vvhich restifie of mee. Will it excuse *Adam*, to say, the woman deceiued mee? bee not deceiued saith Christ: if an Angell from heauen teach you any other doctrine then this, beleeue him not: hee whom God hath sent, speaketh the wordes of God. If yee continue in my word, then are you my very Disciples: hee which hath the gift of prophesie, let him haue it according to the faith: you say, we are in true Religion: if thou wert *Elias*, thou wouldest let vs so continue. Why are vvee in the true Religion? because wee truely beleeue the Scriptures: but the Scriptures so plainly, so often, so vehemently

point vnto vs, that *Elias* is come already, that now wee cannot beleue him that calleth himselfe *Elias*, vnlesse wee falsifie the worde of God. You therefore which say wee stand in the true faith, and yet wvould inueigle vs from the faith vvhich wvee doe hold, to beleue contrary to his infallible word, haue a secret meaning to call vs to one heresie after another: vvhich hee may easily doe, whosoever can proue the sonne of man a lyer, and goe vnder the name of *Elias*. It is hard for thee to kicke against the pricke. Reade, see, and beholde, how the Spirit consents against thee: I say vnto you, that *Elias* is come already, and they knewe him not, but haue done to him whatsoeuer they listed.

All the Prophets and the lawe is selfe prophecied vnto *Iohn*; and if yee will receiue it, this is *Elias*, vvhich wvas for to come: hee that hath eares to heare, let him heare. *Elias*, verily vvhhen hee cometh, first restoreth all things; but I say vnto you *Elias* is come, and they haue done vnto him vvhath they wvould, as it is written of him: *Iohn* shall goe before him in the spirit and power of *Elias*, to turne the heartes of the fathers to their children. What say you to all these vvhich beare vvitnesse against you? Doe all the Euangelists speake in Parables? wvas not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *Iohn* for *Elias*, then wvould you haue said the case is plaine: for all men beleue that *Elias* is come. But now the Scribes knew him not, though Christ say, hee is come, yet you will not know him: vvhath is this but to confesse the Scribes, and deny Christ? You therefore which speake not the vvordes of God, are not sent of God: you which continue not in his sayings, are not his disciples; you vvhich prophesie not according to the faith haue not the right gift of prophecy. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot raise him vp againe.

Now shew thy testimonie *Elias*, thou art of age, answer for thy selfe. How many *Elias*es wvill you make? or of vvhath *Elias* did Christ speake? His Disciples vnderstood him of *Iohn*, for vnto him the Iewes had done vvhath they would.

Mat. 9. 5.

Mat. 17

Mat. 11

Mat. 9

Mat. 14. 10

Luke 1. 17

Iohn 3

Iohn 8

Rom. 12

Iohn 9. 23

Mat. 17

Mat. 9

vould: or what *Elias* was to bee fulfilled? not hee that was
 prophecied? or what *Elias* did the Scribes thinke should first
 come before the Sonne of man should rise from the deade?
 or to vvhhat prophesie did they leane, why they should look
 for *Elias*? did they not stand vpon the prophesie of *Malachie*?
 Yea no question, for they had no other to trust vnto:
 but Christ made answer to his Disciples, that *Elias* vvhich
 the Scribes looked for, vvas come already: therefore the *Elias*
 of *Malachy* vvas come already: for they knew no other but
 of *Malachy*: and the Apostles asked him in their meanings,
 to giue answer vnto the Scribes: if Christ say, *Elias* is come
 already, doth hee not meane that *Elias* which was prophecied
 and expected, is come already, that the Scripture might bee
 founde true? No truth can say that hee meant any other: then
 if *Elias* which was prophecied, bee come already, how canst
 thou be hee which was prophecied? The Apostles sayd, the
 Scribes looke for *Elias*; Christ said, *Elias* is come already: is
 not this as much as if hee had said, let them looke for him no
 more, for hee that is come shall not come againe: if we were
 not to look for another: hee that comes not in at the doore
 is not the right shepheard, and you are as vvorthe to bee
 vvelcome, as he which comes before he be bidden: but if you
 had done wisely, you vould haue come before Christ, ere
 hee had broached these things to the people: then if you had
 made this tale, and framed your matters cunningly, perhaps
 some credulous person would haue said; This may bee *Elias*.
 If Christ had not come when Christ came, then Saint *Pa-*
tricke had bene Christ. Can you not bee content to thinke as
 the Apostles did? Sure it is, they knew not that any *Elias*
 should rise in those dayes, but accounted the prophesie of
Malachie fulfilled, when they heard Christ giue sentence ther-
 of, and they all in one spirit vnderstood him of *Iohn*. Further-
 more, all the Prophets prophecied to *Iohn*, but after *Iohn* we
 reade of no Prophet, but the Ministers of the Lord. So that if
 you vvill interpret a prophet, as they were in the olde lawe, by
 this sentence, you cannot bee a prophet: but if you say, that
 place of *Matthew* is not so to bee vnderstood, then you
 must

Mal. 4. 5

Mat. 17. 10

You haue as
 much reason

for *Elias*, as

the Iewes

that thought

Christ called

for *Elias*, when

he said, *Eli, Eli,*
lama sabach-
thani.

Psal. 78. 39
Iohn 10

An Irish de-
 uotion.

Mat. 17. 19

Mat. 11

must needes construe it thus: that all the prophets prophesied to *Iohn*, that is, that all, which any of the prophets sayde to *Elias*, they prophesied in meaning to *Iohn*; and so *Malachies* prophesie is fulfilled in *Iohn*. Thus *Matthew* construeth himselfe in the next verse, saying, This *Iohn*, to whome the Prophets prophesied, is the *Elias* which was to come.

Luke 17

Iohn 8

You graunt that *Iohn* had the spirit, the power and office of *Elias*, and that he did fulfill his dutie: stand there, for in this poynt *Lukes* wordes doe agree vvith the vvordes of *Malachy*: Now demaund I of you, vvwhether names bee any thing vvith God; and vvwhether the spirit prophesying a prophet, whether hee prophesied the name, or the office and the power? Christ hath said, they vvwhich doe the vvorkes of *Abraham*, are the children of *Abraham*, and none but they: So vvhen *Malachie* prophesied, that *Elias* should come, hee meant not that *Elias* vvwhich was taken vppe in a fierie chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the prophet, saying, hee shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done vvwhich was spoken. Hee is not the prophet that beares the name of a prophet, but hee that hath the spirit, and power, and doth the office of a prophet. But if your name bee *Elias*, why were you not so called from your birth? if you bee *Elias* at all, you are *Elias* as well at one time as at another. *Elizabeth* could not chooseth but call her sonne *Iohn*. *Mary* was vvarned before shee was deliuered, to call her fruit *Iesus*. Your Angell speakes to none but to your selfe: Makes God Prophets in such secret? The holy Ghost lighteth vppon Christ in the likenesse of a Dove, that *Iohn* might see and beare vvittnesse: *Paul* was stricken downe to the ground in the sight of all his companions: a voyce came from heauen that the people heard, and *Iesus* answered, this voyce came not because of me, but for your sakes: but of this Angell I may say, he vvwhich intendeth euill, hateth light. But *Iohn* said, I am not *Elias*: hee saide well, for *Elias* was taken vp into heauen, and nothing vvvas prophesied to come againe, but one in the spirit

Luke 1
Luke 5

Act. 9

Iohn 12

Iohn 1

spirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but he would not call himselfe *Elias*, nor say hee came in the spirit and power of *Elias*, though God had giuen him both his spirit and power. This was *Iohns* modesty, to humble himselfe as Christ aduanced him : so he said, I am not a Prophet, and yet he was a Prophet, and more then a Prophet. Thou child (saith his father) shalt be called the Prophet of the highest. So little *Iohn* respected the name of *Elias*, or of a Prophet. But are the Prophets of the old testament, or the Prophets of the new Testament, to be fulfilled in our daies ? I thought the prophets had determined about Christ, and that Christ had prophesied of vs : thus *S. Paul* taught the Hebrues before *Elias* came : hold fast *Elias*, for if this be true, thy kingdome is but short. But I come neerer vnto you, doe you belecue as *S. Iohn*, as a Prophet, or as an Apostle ? then you can shew me your faith by your workes ; these tokens saith Christ shall follow them that belecue : they shall cast out deuils in my name, they shall speake with tongues, they shall driue away serpents : if they drinke poyson it shall not hurt them, and they shall heale the sicke, by laying on their handes. If you cannot doe all these, nor none of these, then I may belecue as well as *Elias* : shall he that is full of the holy Ghost be vnable to yeeld one token of faith ? hold fast *Elias* : but whether you be a true prophet or a false, yet you shall haue power to cast out deuils ; for the false prophets shall come vnto me (saith Christ) and shall say we haue cast out deuils in thy name. But if thou be but a petifogger, and haue no cunning, but set a face on things, then take heede how you adiure these spirits, least they turn vpon you againe, and say, Iesus I know, and *Elias* I know, but who art thou ? Truly *Elias* make account of this, that whosoever thou seruest, the same shall pay to thee thy wages. Yet a little nearer to you, you aske your brother, as I read in a peice of a letter vnder your name if I be a false prophet, what false doctrine haue I taught ? indeed if you were the prophet of God, the holy ghost should speake within you, and the spirit of truth should leade you into all truth as it is written. And if you had the spirit of

Luke 1

Heb. 11

Mark. 16

Luke 1. 15

Mat. 7. 22

Iohn 16

Luke 1

Iohn 12

1 King. 22. 14

1

John 5

2

3

4

5

2 The. 2. 3

John, as *John* had of *Elias*, then you should be full of the holy Ghost from your mothers wombe. The Prophet of God cannot speake but that God puts in his mouth; but you erre, and that against God and against his word; and yet you aske what false doctrine haue I taught? First, you call your selfe *Elias*, to which now I say no more, but set you the ensample of Christ, which you should follow. If I beare witness of my selfe, my witness is not true. You presume further, that Christ descended into hell both in soule and body: which is so absurd, that neuer either protestant or heretike auouched: the Creede saith plainly, his body was buried, and if in this article we doe not beleue truly, how say you that we are in the true religion, which are not yet come to the knowledge of our saluation? You auouch thistly that the Patriarks before Christ remained in hell; where was no darknes but light: I stand not to refell absurdities, I rather looke for your prooffe, than you to expect my confutation; some haue said, in *Abrahams* bosome, some in *limbo patrum*, some in heauen, and some in hell; but shew mee Scripture, or one Doctor, or true professor since the world began, which euer said as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate hell is, and to what purpose it serueth, since Christ fetched his Patriarkes forth of it. You say that Christ knew all things sauing the day of the resurrection, which will not stand with his humanitie, for so he knew not all things; nor with his deity, for so he knew the day of resurrection, and all things else. In this poynt you ouer-shoot your selfe for want of learning to distinguish of the two persons in Christ: whereby, I perceiue there is nothing in you, but that which is of practise, and you know no more then you haue learned at School. You peruert the words, Mathew 17. He saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things; and so vpon a false foundation you ground a busie argument to no purpose. Shall this be your proceeding, to falsify the truth to proue a lye? what doctrine is this that shall destroy all things? Antichrist is called the son
of

of perdition, because he destroyeth other, and shall be destroyed himselfe: My power saith *Paul*, is to edification, not to destruction: construe thy words wisely, for if the sheepe Gal. 1. 10
heare his voyce, they will thinke that the Wolfe comes rather than their true Shepheard. Did *Iohn* thy office, and did he not destroy? Had *Iohn* thy power, and could he not destroy? In this world all thy doctrine is manifest: if *Matthew* Luke 1. 17
say Destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall be content to go for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your Father shall be cast ouer into
6
ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first he beginneth with his Father: O miserable child for whom his Father is accursed: was *Iohn Baptists* Father cast ouer into ignorance? was *Mary* accursed? did their cattell perish? No, thou shalt haue ioy and gladnes, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the Holy-ghost, saith *Luke*: Blessed art thou among women saith the Angell. Is it true *Elias*? this will
7
goe hard on thy side. You would beare men in hand, that neuer plague, nor dearth, nor earth quake, nor warres shall touch your country, so long as you continue amongst them; this is more then euer was graunted Christ: what shall wee think? they promise libertie, saith *Peter*, and they themselves are bond seruants. Ah Lord God (saith *Jeremy*) beholde the
8
prophets say vnto them, yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place. Then the Lord said vnto him, they prophesie lies in my name. I haue not sent them, I spake not to them; but they prophesie vnto you a false vision. a diuination, a vanity, a deceitfulnes of their own heart, & they themselves shall perish by the plagues, from which they exempt their countrey, without my commandement. You auouch that religion is most sincerely professed and thoroughly purged from ceremonies in England: Now I would that *Elias* were not a false prophet. But heere I descry, that *Elias* the prophet knoweth not what is done beyond seas. No *Elias*,

Geneua is not to learne of *England*. I would all the wisedome of *Elias* could moue *England* to learne of her sister *Geneua*: then should we haue more Religion, and lesse ceremonies.

9

10

Act. 12

2. Cor. 12. 11

Job. 14

You pretend that *Caluin* was a good man, and yet in your article of Christs descent, you make him a plaine reprobare, for he neuer beleueed as *Elias* doth. You tearme your three apparitions, visions; and yet you doe say they were true, wherein you will beguile your selfe, because you goe further than your knowledge: you knowe not what a vision meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truths, and seemings together, as though you could dreame and be awake: either all must bee a vision, or no part a vision, all truth, or no truth. You say, your soule was taken from your body: indeede Saint *Paul* durst not say so, least any man should thinke of him aboute that which hee did see him to bee, and that hee heard of him: but *Elias* had neede speake for himselfe, for no man will speake for him. But Christ saith, the worde which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet, hee proues not as we doe, by *scriptum est*, but doth speake as one that hath some authoritie, *Ipse dixit*: for how would you haue him proue else that hee walked vpon the cloudes, and that the rooofe opened to let forth a soule? I feare histime is not yet come to proue this by *scriptum est*. But vvhat sayth *Paul*? saie I these thing of my selfe? saith not the lawe the same also? This geare will not holde. *Elias*, you did not looke well at the knitting, how these things would agree.

2. Cor. 12. 6. 12

Mat. 16. 20

2. Cor. 10. 18

Paul refraineth to glorie of himselfe, because men should not account him aboute that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboute that which they see in him to be. Christ would not be knownen before histime, *Elias* will be a prophet before he can prophecie. Be yee followers of me saith *Paul*, and looke on them that walke so, as ye haue vs for

for an example: therefore fashion thy selfe to *Paul*, and wee will looke on thee. For he that commendeth himselfe, is not allowed but he whom the Lord commendeth. Is this man likely to haue reuelations, which cannot reueale any more vnto vs than wee knowe? God did beare witness vnto the doctrine of his Apostles, with signes and wonders, diuers miracle- and gifts of the Holy-ghost. Is *Elias* also among the Apostles? Well, he is the least of the Apostles: wee will not looke for wonders, we will craue but truth.

Heb. 2. 4

The Prophet which speaketh a word which I haue not spoken, shall die: and if thou thinke in thy heart, how shall wee knowe the word which the Lord hath not spoken? marke if the thing be not, nor come to passe, then the Lord hath not spoken, but presumption.

Deut. 18. 20

Is it come to passe that the word of *Matthew*, Restore, is turned to Destroy? Is it come to passe, that England is before *Geneua* in sincere profession? wee see (alas) it is not so: therefore wee knowe the Lord hath not spoken to this man, but he speaketh of himselfe, therefore thou shalt not be afraide of him, saith God. You were sicke as nature inclined, and you say that the Angell prophesied you should be a Leper: you were bound prentize as others be; and you say the Angell prophesied you should be a bond-man: your countrey hath done well, as many more: and you say, the Angell prophesied it should fare well for your sake. This is to prophesie of the weather, when the time is past. Who cannot haue enow such Angells, if men would beleue them? yet *Hanno* wrought with more credit than this, hee taught birdes to sing, *Hanno is a God*: and when as they had learned their lesson, hee let them flie in the aire, and wherefoeuer they came, they cried *Hanno is a god*. This had some miracle in it, but *Elias* will face vs out with a carde of tenne.

This is but a young diuell: you affirme, that at the desire of the proude, *Elias* is beheaded: this is propheti- call indeede, it passeth my vnderstanding. The Spirite of trueth speaketh plainly to edifie in trueth, and giueth vnder-

Psal. 119.

1. Pet.

James 9.

Psal. 89.

Math. 27. 24

2. Cor. 11. 14

Ait. 16

derstanding to the simple, but the spirit of Sathan leaueth mens mindes, to construe his sayings as they list, that vnder ambiguous words he might sowe erroneous opinions, and contention among men. These are the wells without water, or those which bee so deepe that men can draw no water out of them. This sentence cannot be verified, vnlesse you make *Iohn, Elias*; and so we receiue your *submittimus*: see how Satan shall be taken in his owne snares. You demand confidently, if I be a false Prophet, what euill euer haue I done? or, where is the person that can accuse mee of sinne? Christ might very well say so, which had power and raigned ouer sinne: but *Elias* is a mansubiect to infirmities, as wee are, so saith *James*: But was there any prophet or Apostle whom man could not accuse of sinne? O *Salomon*, thou wast not the wisest man, if a child be wiser then thou. O *Dauid*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holie as a simple Prentises. If no man rebuke thee of sinne, thou hast no faithfull friend: if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe wiser than the wisest, and thou hast saide, I am purer then hee which is a man after Gods owne heart. Woe be vnto that holines which leaeth in hypocrisie vnto damnation. Indeepe I heare well of your conuersation towards all men, and I am heartily sorry, that such a good life should impart credit vnto a false doctrine: I lament, that the wisdom of the flesh should be readier to good workes then the wisdom of the spirit. It may pittie a godly heart that a bodie so well mortified from sinne, should not haue a spirit fitted vnto it. But what doe you thinke of those false prophets? shal they not make a shew of godlinesse? shal they not set forth a kinde of good workes (as the Papists doe to merite heauen?) yea no doubt: else Christ would neuer haue saide, They shall be able (if it were possible) to seduce the elect. Sathan himselfe is transformed into an Angell of light, therefore it is no great thing if his ministers be transformed into the Ministers of righteousnesse. The damsell cried after *Paul* and *Barnabas*, These men are the seruants of

of the most high God, which shew vnto vs the way of saluation, and yet hee had a foule spirit, *Judas* killed, and yet hee betraied; *Pilate* washed his hands, and yet hee was guilty: Sathan alledged Scripture, and yet he was but a diuel: some preach Christ of enuie and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these daies, when shall they come? if they confesse not many truthe, how shall their lies bee credited? If they make not a shew of good workes, how shall they bee held for Prophets? Whatsoeuer thou art, *Elias*, the false Prophets shall come daillie, they shall come in sheeps cloathing, and they shall call themselves great men: and they shall speak strange words, & they shall worke wonderfull things, and they shall seeme holy amongst men, and shall deceiue many, but the end shall triethem. *Judas* receiued thirtie peeces, but after hee cast them downe: Thou maiest winne glory amongst som, but when desperation shall see from whence his torments came, then they shall crie, Woe vnto that Prophet, Woe vnto that Prophet. Cast downe those thirtie peeces, if thou be not a child of perdition as *Judas* was, cast downe thy false name, cast downe all which thou hopest to gaine by that cursed spirit: doest thou not know that he is a lyer? what dost thou looke for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it bee such a glory to bee a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy praise? if thou haue not thy reward heere, where wilt thou call for it? is the Dragon become so familiar? is hell fire become so tolerable, that any man should looke for ease with the diuell, and make his pastime to leade a number after him into hell? Truelie *Elias*, thou canst not seduce the Elect, for their names are written in the booke of life, and the Lord hath promised, no man shall plucke them out of my hands. Alas, wilt thou lose thy selfe, to lose those that are the children of perdition already? This is a strong delusion: yet a little neerer to thee, and if thou canst suffer mee, euen to thy heart: thou art *Elias*, and thou must preach: wilt thou teach a new doctrine? accursed bee that man: wilt

Phil. 1. 15

Gal. 2. 18

John 10.

Gal. 1

thou teach the truth? thou saist we know that alreadie: but yet thou wilt labour with vs, and preach together. It is spoken like a friend, why then canst thou not ioin thy selfe with the disciples? Why dorch not the spirit put into their harts to receiue thee? If God had sent thee to vs, no doubt he would haue sent vs to thee, that as many as bee elected might beleeue; for so did the Iewes when *Peter* came: and so did the Gentiles where *Paul* preached: & as the Angel warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will doe nothing, but he reuealeth his secrets to his seruants and Prophets. Amongst the people, some said hee is *Elias*, some *Iohn Baptist*, some a Prophet: but the Disciples had him strait before he tould them, Thou art the sonne of the liuing God, For the spirits of the Prophets are subiect to the Prophets: so saith *Paul* which had the spirit of God: my sheepe know my voice (saith Christ) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, and the elect doe not beleeue? It is I, saith *Elias*, and none else: God grant that neuer fallie Prophet finde more credit.

But you pretend your time is not yet come, &c. Nay, *Elias* as, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe yee not yet beleeue, or is not your time yet come wherein men shall beleeue you? Why then doe you speake for credit before your time? or why doe you bidde vs beleeue you? I am wearie of these tales, and haue beene too long in reproving that spirit, which I trust no brother will beleeue. Marke therefore, you shall heare in a word, all which I haue spoken: you which beare witnesse of your selfe, which haue done nothing wonderfull, which speake like other men, which cannot answer in disparation, of whom no Disciple beareth witnesse, of whom no Prophet hath prophesied, whom no Brother hath receiued, which are not in the number of all the tokens; which come without your wedding garment, which prophesie not according to the faith, which lead vs from our belife, which make the Sonne of man a lier, which confute the simplicitie of the Apostles, in parables and figures, which confesse the

Acts 14

Acts 10

Amos 3:7

Math. 16

2 Cor. 14

Iohn 10

Mat. 17:12

Luke 5

The lost Sheepe is found.

51

the Scribes, and denie Christ, which presume Christ did not respect the promise, which come before you bee bidden, which come in at the wrong dore, which come to prophetic when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his Disciples, which make the spirit prophetic names, which were not called *Elias* from your birth, whose Angell speakes to none but your selfe, which claime your calling from the prophetic of the old Testament fulfilled before Christ, which haue not the tokens which follow them that belecue, which come to deströie, whose father is accursed, which priuledge your cöuntrie aboue all the promises that were granted to Christ, which teach false doctrine, which peruert the Text of the Scripture, which prophetic of things when they are past, which speake darkely to diuers senses, which cast your selfe in your owne sayings, which proclaime who can accuse me of sinne, which glory of your selfe aboue that which al men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspitious daies, which make a shew of holinesse, which confesse truths to infer lies, which cannot ioine your selfe to the Disciples: What, are you a true prophet or a false? if these be the marks of a true Prophet, how shall we trie the spirits of Satan? Our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleue the truth, therefore he which takes *Elias* with all these marks for a true Prophet, by *Elias* owne sentence, is in a wrong believe: let vs therefore keepe the profession of our hope without waivering, for he is faithfull that promised. Bee not suddenly moued from your minde, nor troubled, neither by spirit, neither by word, neither by letter, as it were from vs. If a dreamer or Prophet rise amongst you, and giue you a signe or wonder, and the same signe come to passe, and he notwithstanding say, let vs goe another way: ye shall not hearken vnto his words, for the Lord proueth you to knowe whether you loue him with all your heart. The Prophet, at whom *Ieroboam* stretched out his hand was charged by word from heauen, neither to eate, nor drinke, nor

nor shut spcke and neuer sin

And neuer went to heauen

way 22

Heb. 10, 23
2 Thes. 2, 2
Deut. 13, 1

2 King. 18

turne againe the same way he came ; but as hee was gone, a man of Bethel ouertooke him and said : I am a Prophet also as thou art, and an Angell spake vnto me, bring him againe to thy house, and let him eate and drinke with thee, but hee lyed vnto him, yet he went with him, and did eate : but as they sate at the table, the Lord spake to the man of Bethel, because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to be buried with thy Fathers. And as he was gone, a Lyon met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake vnto him againe, and so the foolish Prophet was rebuked of his Ass, because hee tempted God to alter his commandement. How long looke wee after deceitfull signes? how long haile wee betweene two opinions? If the Apostles spake the truth, beleue them, if *Elias* spake the truth, heare him : a Prentise in Mansfield calleth himselfe *Elias* : but *Thomas* will not beleue, how shall *Thomas* be made to beleue? Put to thy hand *Thomas*, and feele my wound. So shew mee thy testimony *Elias*, let mee feele your heart, let mee see your workes, let mee heare your faith, your wisdom, your knowledge, and what you can foretell to come : if you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had spoken truth.

Iohn. 120

God is my witnesse, I haue suffered the spirit to speake vnto thee, because I seeke thy conuersion : but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings, when Satan shall not helpe thee the racke must proue this doctrine : wilt thou heape God and the Diuell, and man vpon thee all at once? O. wretched creature and miserable Prophet, who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall reioice, and I will be glad
 Pre. 23, 25
 over thee : so I, which haue gone thus far, to bring thee vnto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet, therein thou shalt be called, if thou canst goe with mee, and it may please the diuine prouidence to
 call

The lost Sheepe is found.

53

call thee at my voice : I will sing praises, I will giue thanks.
I will say vnto my soule in all her troubles, Reioice my soule,
remember since thou praiedst for *Elias*, and the Lord heard
thee out of his holy sanctuary, and thy conuersion shall not
be hid from *Israel*: pitie thy selfe before the day of payment,
and alwaies remember the sentence of *Gamaliel*, which AAs 5.31
neuer lighted false: If thou be not of God, thou
shalt come to nought, and thy end shall
bee worse then thy be-
ginning.

IOHN 12.48.

*The word that I haue spoken, the same shall iudge you in
the last day.*

FINIS.

D 3

Questi-



*Questions gathered out of his owne Confession, by Henrie
Smith: which are yet unanswered.*

VHether you are sure you shall liue these three yeeres, because you say, after three years, you must preach?

Whether a man may expect visions from God, because you say, for these three yeeres you are to looke for more visions?

Whether shall you bee able at any time to interpret the truthes of the Scriptures in all places without error, better then all the Doctors?

One of your sentences saith, you shall liue chaste in wedlocke: when must you take a wife? and why should you not rather continue single?

Whether there hath beene neither pestilence, nor dearth, nor warre, nor earthquake in your countrey these five yeeres, nor shall be any time of your continuance there, because the Angell so promised? is this more then euer was granted to Christ?

What Bible or Translation meane you when you say, this Bible is truly translated?

Whether it be necessarie to saluation, to beleue all the articles of the Creede?

Whether any man, since the Apostles, did stand so right in the whole doctrine of the Scripture, that he did hold and beleue the true interpretation of all the words and sayings through all the Prophets, and Apostles in all the Bible?

Whether Predestination, election, &c. are to be preached vnto Lay men? What free-will had *Adam*, and what free-will remaineth vnto vs?

What Scriptures are Canonically, and which are not Canonically?

Whether

Whether a man may marrie hischilde with a Papist or other heretike, hoping to conuert him?

Whether Miniwers should haue liuings or stipends?

Whether in some cases, a Minister may not bee non-resident?

Whether Heretikes, liuing to themselues, without corrupting others, are to bee punished with death?

Whether Satan knoweth inward thoughts, further then by the outward habit of the body, and whether he can reade and say, *Verbum caro factum est.*

Whether Christ was, or is, or shall bee knowne and preached vnto all nations of the world?

Where is hell? and what shall bee the manner of punishment thereto the reprobate?

What thinke you of the Antipodes, and those monstrous people which lue in *Asia*, and of monsters in general?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kinde of place is this; and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eate?

How esteeme you of Astronomie, Physiognomie, Palmestrie, casting of a Figure, of Musicke in the Church, &c?

What thinke you of our common praier booke, & Letany?

What esteeme you of Fairies, Hobgoblins, &c? Whether their money be true, and how they haue it?

Whether should one, meaning to be a Preacher, first study the Arts, or else studie nothing but Diuinitie, as you haue done?

Whether the Font, Surpless, Cappes, Tippets, Belles, Holidiaies, Fastings, dayes and such like ceremonies, are better obserued, or omitted?

Whether they which are called Protestants, or those whom wee call Puritans, be of the purest Religion, and most reformed to the Primitiue Church?

What is meant by the prison in *Peter*, whether Christ descended in spirit?

Whether our ioies in heauen shall bee to all equal, and the

the torments in hell, to euery one alike? and whether we shall see, and know one another?

Where was the soule of *Lazarus* while his body was in the graue?

Whether *Elizus* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and whether the wounds and scarres shall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Marke*, that said Christ had an vncleane spirit, and casted out Diuels by *Belzebub*, did they not sinne against the holy Ghost?

Whether Images be in no respect tolerable, and whether a man remembring Christ, by seeing the crosse, doth sinne?

Which is the greatest sinne that raigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what estate shall the Sunne and Moone, the Heauens, and Elements be after the last day, when there shall bee no creature vpon earth?

What thinke you of plaies, and representing diuine matters, as in Pageants?

Whether all things amongst the faithfull Christians ought to be common? *Acts* 4. 32.

What doe you thinke concerning the bishopping of children?

What Citie is described of *Iohn* in the seventeenth of his Revelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answer to euery point, or yeeld.

Henry Smith of *Husbands Borewell*, at the commandement of the right Worshipfull his Vncle, Master Brian Caue, high Sherife of *Leicester-shire*.

FINIS.